Malaysia Message

SINGAPORE
JUNE, 1940

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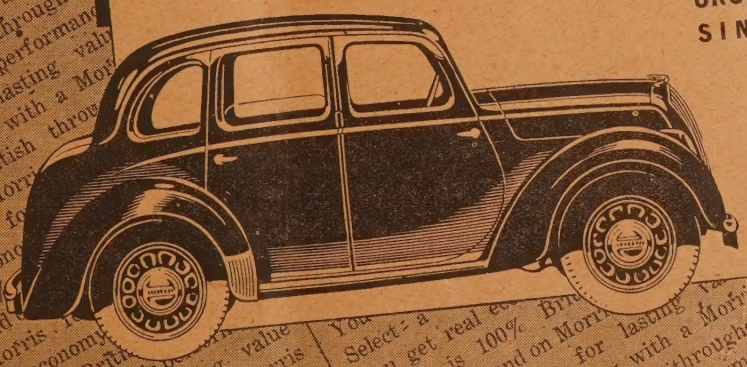

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Masters

IN THIS ISSUE

BURR BAUGHMAN

is the Missionary in charge of our Sakai work in Pahang. He is also pastor of the Wesley Church, Malacca, and on the staff of the Anglo Chinese School.

MISS EVA I. NELSON

is one of the secretaries for Religious Education and had much to do with the organization of the Conference held at Kuala Lumpur. She is the Principal of the Eveland Seminary, Singapore.

JAMES SABAPATHY

is a graduate of Raffles College and on the staff of the Anglo Chinese School, Ipoh. He is the correspondent for Ipoh to the Malaysia Message.

TYLER THOMPSON

is associate pastor of the Wesley Church, Singapore, and on the staff of the Anglo Chinese School.

C. E. LEE

is the Principal of the Anglo Chinese School at Telok Anson.

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THE MALAYSIA MESSAGE

JUNE 1940

EDITORIAL STAFF

Editor: HOBART B. AMSTUTZ

Contributing Editors: DOROTHY MORETON, G. S. ARUMUGAM, EVA I. NELSON, C. B. PAUL, BURR BAUGHMAN, HAROLD ROBBINS, T. R. DORAISAMY

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CALENDAR OF COMING EVENTS

June 7 M.G.S. Sports, Malacca.

June 12-15 Perak Inter-A.C.S. Games for Boys, Kampar.

June 15 Annual A.C.S. vs. Old Boys Sports, Malacca.

June 24-30 Annual Sibu Borneo, Pastors School.

June 28 Anglo-Chinese Girls' School Sports, Penang.

June 29 Annual A.C.S. Concert, Klang.

June 29 Sports, A.C.S., Teluk Anson.

July 1 Speech Day, Anglo-Chinese Girls' School, Penang.

July 6 Sports Day A. C. S., Ipoh

July 14 Temperance Sunday.

July 16 Tentative date for meeting of the Work Committee.

Aug. 7 M.G.S. Concert, Malacca.

Aug. 9-14 Malacca A.C.S. Geographical Society Tour.

Nov. 29-30 Anglo-Chinese Girls' School Parents' Day and School Exhibition. Penang.

RELIGIOUS EDUCATION MONTH BY MONTH PROGRAMME.

October—Home Missions

November—Goodwill Sunday

December—Christmas

PICTURES

We request all who submit pictures for publication to send in only black and white in glossy finish. Sepia pictures are very difficult to reproduce. Examine your pictures before sending them and if the details are not sharp do not send them for they cannot be used. We prefer action pictures to group pictures. Pictures make for interest and every article about local events and local programmes is enhanced by a picture or two.

THE NEXT ISSUE

Every year we combine two months issue of the Malaysia Message into one. Thus the next issue will be the July-August issue which will appear the first of August. Correspondents kindly plan to have all materials in the Editor's hand by July 15th and sooner if possible.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 50 SINGAPORE, JUNE 1940 NO. 6

EDITORIAL

THE CHRISTIAN AND THE WAR

WITH THE SCENE IN EUROPE shifting almost every day one hesitates to make definite statements in a magazine that is issued but once a month. Yet it is our duty to constantly remind our readers that as Christians we have a higher allegiance than nationality and that the Kingdom of Christ comes first in our thinking and in our actions. In the Episcopal Address to the General Conference of 1912 there was something truly prophetic. The Methodist Bishops warned:

> "It is for mammon, and not for righteousness, that thrones and parliaments are crowding the oceans with leviathans of battle, even while the people are praying for an end of war and pleading for international arbitration. Save in the wars of the people for freedom, the thrones and the honours have gone to the few, and thorns and horrors to the many. In the awful arithmetic of war it takes a thousand homes to build one palace, ten thousand lives of brave men to lift a pedestal for one man to occupy in lonely grandeur. Still the strategists are busy—planning death on people—baited to battle by a painted lure labeled patriotism."

What the bishops have just said at Atlantic City we do not yet know but we hope it will be equally courageous and prophetic. Isn't it wise, even before this war is ended that we really try to get at the causes of this war and most wars? Dr. Albert W. Palmer, well-known theologian, said in an address a few months ago: "What made the Germans go mad and choose a Hitler for their leader? What driving force sent the Japanese into China? Unless these causes are recognized and then removed they will produce new Hitlers and cause new invasions. When a child has a tantrum it isn't enough to punish him. That only may make the tantrum worse. We must ask, 'What caused the tantrum?' Is the child hungry or undernourished? Is he in the grip of some fear? Has some bully up the street been abusing him? What is the cause?"

So the nations swept by tantrums of persecution, threatening military preparations and menacing aggression, become ready to defy the world, destroy its peace, and take any risks. Why has Germany invaded and taken Poland and then Denmark and Norway and now is in Belgium and Holland? Someone must have the wisdom to ask why? How do nations get that way, and what can be done to reduce their fever? Much public opinion today thinks that it will all be solved when we shall have gotten rid of Hitler. But that is obviously a shallow conclusion. What caused a Hitler? What allowed or forced a great nation to let a paper-hanger become its symbol of salvation? What made the ordinary, decent German (indistinguishable in his private and family life from the average Englishman or American) willing to accept a new political and economic philosophy?

A. Salter, M.P., a Quaker, says unequivocally that unless the Christian church and the Christian people of the world face this question and discover the origins of war they will let the accursed thing destroy them. "The Church, which ought to be the conscience of the world, must bear an intelligent and fearless witness in regard to the causes of war, and it must try to eliminate the tantrums. . . . by removal of their causes. No concentration on high spiritual principles will mean anything unless they are applied and applied fearlessly in the world as it is."

GEORGE LANSBURY IS DEAD

THE DEATH OF GEORGE LANSBURY, M.P., labour leader and pacifist, on May 7, has removed from our midst one of the greatest men of our generation. All the world unites with Britain in sorrow at his death. He was a great and fearless Christian, a great Socialist, and a great preacher of the gospel of love; he not only preached that Gospel of love but practised it. He was known not only in Great Britain but on the Continent and in America. His personal missions in 1937 and 1938 to Hitler and Mussolini, with a view to fostering a European understanding in regard to peace and disarmament, were laughed at by hardened realists, yet some of those realists now admit that had they lent their cooperation to his mission we might not be engaged today in a terrible conflict. All through his life he dared to live his beliefs being willing twice to go to prison for his convictions, and graciously to face all manner of calumny and abuse. It was utter falsification on the part of the press that he changed his views at the outbreak of the present war. To the end of his 81 years George Lansbury remained true to his faith and gospel of a world united in a Christian socialistic brotherhood.

WHAT IS OUR DUTY THESE DAYS?

UPON FIRST READING YOU may think the above editorial misguided opinion in a time of great emergency. When Hitler and Mussolini and Stalin plus Japan are threatening the very foundations of democracy it may seem a poor time to be lauding the life and beliefs of a man like Lansbury. But is it so foolish and unpatriotic after all? Does not the radio, the daily press and most of everyday conversation tend to present the fighting side? Are we not aroused daily by the merciless methods of the Nazis?

Is it not obvious that such a man as Hitler and his associates must be destroyed like a cancer from the living flesh of our democracies? We admit that just as much as anyone but the thing we are working towards is to safe-guard the very things which we seek to defend, our ideals of free-speech, the right of individual thinking, and to provide a basis for a true peace when the battle is over. If all are aroused to hatred and fever pitch there will be no sane voice left to write the terms of a lasting peace. We dare not repeat the mistake of Versailles. That mistake is being paid for right now with the blood of millions. We must open our eyes to recognise that men may see the same problem with diametrically different views. The pacifist must not say that the soldier is wrong nor must the soldier say that he who refuses to kill is wrong. Our gravest danger in a time like this is the possible loss of that very thing the peoples under the dictatorships have lost—namely liberty. We totally forgot our Christianity in the World War, we must not do that again.

There are few voices raised these days for peace and those who do speak peace are looked at askance. Let us realize here and now that we face far greater problems than the destruction of men like Hitler and his machine. They are the tools of economic desperation. When men hunger, when men do not know where to get bread for their hungry children, when their homesteads are sold out from under their feet then men rebel. We see it today in rich America where those living in the so-called dust-bowl areas are chased out of their homes and from their farms like rats, and are hounded from place to place in vast and rich California. Fear lies back of it all—fear in the hearts of the dispossessed, fear in the hearts of the land-owners. Fear produced a Hitler and a Stalin. Economic fear lies in the immediate back ground of the lives of millions today. We are far from a true social order. A France had to suffer a bloody revolution before she began to build democratically. Great historians testify that the Methodist movement saved England from a similiar revolution. Is a Methodist editor seeing his task whole if he does not see beyond the immediate and seek to build for the future? That is why we point to men like Lansbury because we believe that they are on the right track. One of our greatest Bishops, John L. Nuelson, speaking from Europe in 1917, in one of the cardinal speeches of the Christian Church said:

> "The power of the evil one will raise its head impertinently when peace comes. But the battle against sin, against the lusts of the eyes and flesh will remain the same as before. One of the dangers which now threatens Christianity is nationalism. There is no German Christendom, no German faith, any more than there is an English or an American. Christianity is supranational. In the kingdom of Christ there are no trenches and no customs boundaries. Human beings are the same everywhere . . . I hold it for one of the most important tasks of peace to build the bridges again, to win each other's confidence, to enrich our mutual contact."

EXTRAODINARY MISSIONARY DIES IN INDIA

THE DEATH OF C. F. ANDREWS leaves a place not filled by any other living missionary. No more sincere, honest, well-meaning lover of his fellow men has been known in this generation. His identification of himself with his Indian brethren became almost a repudiation of his own nationality. His way of living, the adoption of the coarse white *khaddar,* his intimate friendship with Gandhi, his books ("Christ in the Silence" and "What I Owe to Christ"), made him a world figure. He was a popular person not only because of the captivating smile on his face and the heartening and helpful messages that he brought, but because of the life he lived. There is no doubt but that his ways of living were an embarrassment to many western missionaries and church leaders and yet his way of life had a power that few others exercised. In England and America he was constantly in demand for addresses on India—organizers of the meetings he was to address had to be reminded that C. F. Andrews carried no money and that they must pay his railway and taxi charges. His death ends a most unusual life. His was a simple, gentle soul, that wanted nothing for itself. He was adored by thousands in India, and "in particular by the scum of the world!" (Indian Witness.)

WE NEED A MEETING PLACE

IN EUROPE AND AMERICA the young people of our Methodist churches have found some of their greatest moments of idealism and vision in the youth conferences which have drawn them together. Such places as Estes Park and Lake Geneva in the United States and other similar places like Victoria, near Bern, Switzerland, have annually drawn thousands of young Methodists. It is at these conferences that most of our missionaries, ministers, and social workers have received their inspiration and dedicated their lives to work in Christ's Kingdom.

It is only within the last decade that our Malayan youth have begun to express themselves and gather together in great conventions called Epworth League Institutes. But perforce they must gather at some school center because there is no other suitable place for them to meet. The same is true of our Religious Education conferences, our Pastor's Schools, our Bible Women's meetings. It is equally true of the Y.W.C.A. which annually has to hunt for some suitable place for a retreat. Our church fathers elsewhere have seen that need and answered it. Can not we in Malaya see the need for our day? We must have just such a meeting place, a place that will soon be hallowed by associations precious and sacred, a place the very name of which will inspire our youth to attend its annual conferences.

Some of our leaders have been feeling this need for a long time. Various sites have been investigated. Port Dickson is the most central place but land is very expensive there and almost impossible to obtain. We must have sufficient space to guarantee privacy and freedom from distractions. We shall need not only a tabernacle large enough to seat 500 but cottages or dormitories together with kitchen and suitable sanitary fixtures. Ten acres of land is none too large. Fraser's Hill is out of the picture for it is too European, too fancy, and much too expensive. The only place where we can still obtain land at reasonable prices is at the Cameron Highlands. A group of Youth leaders met there after the recent Epworth League Institute in Ipoh and have found a possible site. What we now need is the money to make the first invest-

ment. Surely, when that is done the various churches will be able to raise funds to build their own cottages just as that is done elsewhere. When this idea has been implanted in our hearts the rest will be easy. Let us build for Malayan Methodism a 'Lake Geneva.' Let us give our youth the chance for fellowship, for inspiration, for retreat that others have. Let us make some place, be it at Cameron Highlands or Port Dickson or wherever it may be, a place sacred to Christian fellowship and dedicated to the highest ideals that youth can envisage.

The General Conference

In a cable received from Dr. M. Dodsworth on May 8 we heard that the General Conference, which had opened at Atlantic City on April 24, was brought to a successful conclusion. All the news we can print in this issue is from items in the Advocates received before it opened. Our delegates, Dr. Dodsworth and Mr. Arthur Isaac, were extremely fortunate in the seating assignment they received. The large auditorium floor was divided into four longitudinal sections with three central aisles. Our delegates were given seats 3 and 4 in Row I of Section 'C', in other words were directly in front of the presiding bishop's desk. Our delegates in 1936 were assigned to seats far to the rear while the delegates in 1932 were almost as fortunate as those of this year in having seats 1 and 2 in Row 3 of Section 'D'. The 1932 Conference was held in the same auditorium.

New legislation must have been enacted at this Conference in respect to the supervision of the Foreign Mission Fields of the Methodist Church. Since Bishop Edwin F. Lee's name had been placed under the North Central Jurisdictional Conference it was rather tacitly understood by the Methodists of this Area that his future assignments would be taken care of by this Jurisdictional Conference. But the cable of May 8, which announces his return to Malaya, is evidence that the Missionary Bishops are still under the supervision of the General Conference. The Malaya Annual Conference had sent a memorial to the General Conference asking that our area be assigned to a Jurisdictional Conference. On the basis of this cable we are assuming that was not done.

STOP PRESS

(A condensed account of a letter from Mrs. Edwin F. Lee which was received on June 1st. It is dated May 6th, Atlantic City, U.S.A. and was sent by clipper airmail. —Ed.)

Bishop and Mrs. Lee were disappointed at first not to meet Mr. Arthur Isaac, our lay delegate, in Hongkong as planned. He had had to take a later boat. In the harbour at Honolulu they were fortunate in meeting and being together a few hours before Mr. Isaac's boat again sailed. They found him standing on the wharf so loaded down with garlands that they hardly recognized him under his Indian head-dress. Mr. Isaacs proved himself a very able delegate, he made friends easily, and took an active part in the deliberations of the General Conference. He spoke in San Francisco in several churches before taking the trans-continental train to Atlantic City.

Dr. M. Dodsworth, our ministerial delegate, was busy during the Conference. He was on the floor once and very clearly presented to the Conference our expressed desire to be attached to Jurisdictional Conference. He was given good attention but his plea was not acted upon due to confusion still exisisting in the mind of the church at home and the report was returned to the Committee for further clarification. Mrs. Dodsworth was also present. They had motored as planned from the State of Washington with friends who were lay delegates to the Conference. During the Conference Sessions our delegates met several folks from Malaya: Miss M. Dirksen from Sitiawan, Miss Freda Chadwick from Sumatra, the Rev. and Mrs. G. V. Summers who had motored over from Madison, N.J., and Dr. R. L. Archer, who was present as a member of the Central Conference Committee which met before the Conference and continued their meetings during the sessions of the General Conference. They also saw the Rev. and Mrs. J. F. Peat who are extending a very general invitation to their many friends to visit them in their cozy home at Bellville, Ohio. Another Malayan visitor was Mr. Peter Ah Wah Lee who came down for a day from Yale University. A great surprise came to all our Malaya folks when they saw and heard Lucy Leng Yeh (Mrs. Yap Dji Hian) sing at the Conference. She is in America studying at the famous Westminster School of Music at Princeton. She sings better than ever and with much more volume. A great ovation was given to her when she was presented to the Conference.

Mrs. Lee concluded her letter as follows: "Now that the Conference has adjourned and the uncertainties have once more resolved themselves into our certain return to Malaya and the Philippines we are very happy. Joyfully we face the renewal of our fellowship with you in the task of building the Church of Christ in Asia—our one hope for the healing of the nations. We are booked to sail from San Francisco on September 6th."

(Mrs. Lee states that four others who were present will send contributions concerning the Conference and therefore she confined her letter to personalities. Since these other contributions have not been received they will appear in the July—August issue.—Ed.)

Brotherhood

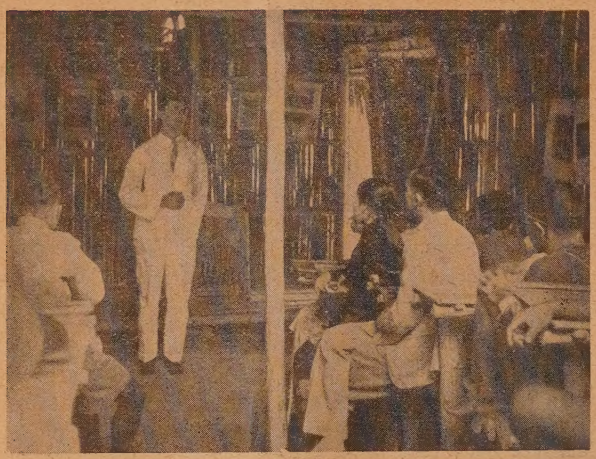
The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth,
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again,
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

Edwin Markham

FIRST FRUITS

By BURR BAUGHMAN



Rev. Burr Baughman preaching

"Ye that do truly and earnestly repent of your sins, ... and intend to lead a new life, following the commandments of God, ... draw near with faith. . . . . "

THESE simple beautiful words of the familiar ritual were heard for the first time by most of the people gathered in the house that day. It was April 28th, 1940; and after ten years of Christian labour The Methodist Church first baptized and first administered the sacrament of Holy Communion in the deep jungle to those called Sakais. It was an historic service. But those who conducted it were profoundly moved even more by its evidence that Christ is for all men the world over, and that the Kingdom of God is irresistibly marching into even the darkest and most out-of-the-way corners of the earth.

The service itself was not elaborate; but every-one present in the congregation of about forty took part. All joined in singing the appropriate hymn, "Jesus Calls Us o'er the Tumult." This was followed by prayer by Bah Prah. Then Komat Manoeroeng read from the scriptures the story of Jesus' baptism, and the account of Jesus' conversation with Nicodemus concerning re-birth. The significance of the service of baptism was explained; and afterwards the Rev. D. P. Coole conducted the actual baptismal service. Eight persons were baptized; Bah Prah and his wife and child, Bah Raman and his wife and two children, and Wah Chet-het (an older woman). As they came forward and clearly answered the questions, then knelt on the earthen floor to receive the sacrament, we rejoiced that Christ was being established both in their lives and in the darkness of the Malayan jungle.

After the baptisms the service continued with a prayer, a hymn and the reading of the Ten Commandments and the Great Commandment. Then a group of Sakai women, under the leadership of Mrs. Kariman, sang a hymn which they had been practising for several weeks. A talk and another hymn (one of their favourites: "Rock of Ages") were followed by the Communion Service. Bah Prah, as well as the Batak teachers, had the ritual, and followed through the congregational prayers. Then those who had been baptized, and the teachers, all came forward and knelt on the earth floor as they reverently received the elements. At the close of the service Kariman Sinoerat led the congregation as they sang the Doxology from memory; and the quiet benediction dismissed the group.

Ten years, and eight converts—three of them children! It seems a long wait for such a small harvest! The explanation, of course, is that we are trying to build the Kingdom of God, not pile up proselytes. To work on the emotions of these people, to gather them together in a group and to baptize them quickly, en masse—that would have been easy any time within the past few years. But to teach them, to bring them out of their age-old life of dark primitiveness and help them really to understand and want to practise Christianity—that is a different and far harder task.

These people have no conception of God. Spirits they know and fear. But the God of love is an entirely new and alien idea. When the western world has still not grasped the thought after nineteen hundred years, it is easy to see the difficulty primitive jungle people have in understanding it. Jampi-jampi: spells, incantations and magic, are the language of this people towards their spirits. Fear is their feeling. And it will take many years of patient teaching and example to replace fear with love and trust, to replace jampi-jampi with prayer, with medicine, with hard work (each in its sphere).

Sakai customs also are often in direct contradiction to Christian life. Based on their ideas of and attitudes towards spirits, life for the Orang Darat has become resolved around a great number of taboos: After a death the family must move, or the spirit of the dead will bring misfortune; the result of the hunt must not be eaten by boys, or the wife of the successful hunter, or there will bad luck; the woman with child can eat only a very few

Rev. D. P. Coole baptising a Sakai baby tied to its mother's back

The Mission clearing in the Telom Valley with the Church-School building on the left and Missionary Kariman's house on the right.

Left to right: Mrs. Kariman with Sakai women, Mrs. Kariman with the school children, Bah Prah with his wife and child. Bah Prah has for several years been a guide and trusted helper to our missionaries.

Left to right: Raman and child, Bah Prah's mother-in-law, Raman's wife and other child, all of whom were baptised.

kinds of foods—mainly ubi kayu and pisangs, and must not bathe in the stream; when fruit is eaten on the trail the discarded rinds must be carefully hidden or buried. All of life is hedged about with taboos. Some are doubtless helpful; some are of indifferent value; and some are positively harmful to the possibilities of a freer and better life. Concerning the larger moral questions, killing is practically unknown among the groups with which we work. While poverty is so general that stealing is uncommon. In the matter of family relationships, however, these jungle people are truly in a backward state. Girls are married as soon as they reach the age of puberty, sometimes before. The boys do not marry until a little later. Theoretically, when a man and woman marry, it is for life. Actually, though, they easily tire of each other; and divorce and remarriage are easy and very frequent. Sometimes the admiring young man does not wait for his spouse-to-be to get a divorce. He simply carries her off and she lives with him until the two families can decide what he must pay to the former husband. A man is not limited to one wife. But the general poverty makes it hard for most to support more than one. The coummunity also frowns upon one man having several wives and using up the available supply so that another man can have none. Sexual morality in general is very lax. It could hardly be called promiscuous; but there is seemingly little or no expectation or desire that either husband or wife remain strictly faithful to the marriage ties.

The big dinner following the baptisms

As there is little in their own life to help the Sakais to understand and appreciate Christianity, so also there is often little in civilization as they meet it to bring any desire for our religion. Modern civilization usually comes to the jungle in the persons and lives of men who are selfishly and unscrupulously out to seize all the riches and power they can for themselves, with little regard for the rights and feelings of the timid, defenceless Orang Darat. Jelutong tappers, pioneer gold and tin miners, and estate owners on the edge of the jungle are particularly bad in this respect. With little regard for religious and moral values in themselves, they discourage rather than help the spiritual welfare of the Sakais. So the jungle people have learned to admire the goods of our present day world, without knowing the highest spirit and culture which are of so much more value than the goods.

Against all these evils must our missionaries to the Sakais fight. In their place must be slowly built up a life of love, of trust, of purity and of self-reliance. The task is difficult and the way is long, but here as elsewhere Christ has shown that in His spirit all things are possible to him who believes and perseveres.

Dr. MacRossie—An Appreciation

By H. B. Amstutz

The sudden and unexpected death of Dr. Allan MacRossie was indeed sad news to all who knew him personally and who had benefitted from his work as educational director of the Commission on Courses of Study of The Methodist Church. Dr. MacRossie was known throughout Methodism for his interest in the schools of ministerial training for our young ministers. He had been director of this commission for nineteen years and was the inaugerator of the Summer Schools as well as the Post Graduate Correspondence Courses which have meant so much to thousands of Methodist ministers all over the world. After serving important pastorates in the New York East Conference he became Superintendent of the New York District. He was a member of the General Conference since 1912 and served on many of the Boards of the Methodist Church. Funeral services were held in Christ Methodist Church, New York City. Addresses were made by Bishops Hughes and McConnell who had both cooperated for many years in Dr. MacRossie's work. Dr. Edwin Lewis of Drew Theological Seminary, a close friend and advisor of his for many years, also took part. Interment was in Kingston, Canada, where he was born in 1861.

Dr. MacRossie first took an interest in our Pastor's School in 1929 and helped us with a cheque for $200 U.S.A. Then in 1930, when the Rev. J. M. Hoover invited me to hold a School in Borneo, he sent an extra cheque for $100 for this School. Ever since then the Commission's cheque for $300 has been coming annually for our work. While on furlough in 1932, as delegate to the General Conference, he asked me to come onto a special committee that was revising the Courses of Study and in these sessions I first came to know personally this energetic, wise, far-seeing educational leader of our Church. That same year he invited me to the Annual College of Preachers at Evanston, which is composed of all the Deans of the Summer Schools, and asked me to speak on Borneo. Again in 1938, while in America, I had interviews with him in New York City and at a Conference in Cleveland. He always had an intense interest in the work we are doing in Malaya and on the walls of his office and reception room at 150 Fifth Ave., New York City, I was pleased to find the pictures of our Malayan Schools given prominent space.

I feel the death of Dr. MacRossie as a deep personal loss and I felt that in him our Malayan Methodist ministers had a real friend.

HERE AND THERE IN MALAYAN METHODISM

The All-Malaya Methodist-Presbyterian Chinese Religious Education Conference at Kuala Lumpur

Chinese Religious Education Conference

By Eva I. Nelson

The 1st All-Malaya Chinese Religious Education Conference was held in Kuala Lumpur from April 23rd to 26th. We are accustomed to All-Malaya Methodist institutes and conferences in English, but one conducted entirely in Chinese with the Presbyterians and Methodists co-operating at every point is news, and good news, too.

The theme of this conference was "The Christian Home," which was broken up into four parts,—"Christian Atmosphere in the Home," "Relationships in the Christian Home," "Domestic and Economic Problems in the Home," and "The Christian Home and the Community." A topic a day and that done well was the procedure. The daily pattern was this: a half-hour devotional period at 8:30 a.m. with leadership alternating between a Methodist and a Presbyterian; a carefully prepared and well delivered lecture on the theme for the day; a fifteen minute interval; six simultaneous discussion groups on detailed questions related to the theme, each group containing twenty-five to thirty assigned delegates, an outstanding leader, and a secretary; a break for light refreshments; general assembly again with forty-five minutes for reports coming out of the six discussion groups; tiffin; special afternoon features such as Parents' Day Programme by Miss M. Dryburgh, Health Exhibit, Excursion, Exhibit of good books, pictures and posters by Rev. Paul S. H. Hang, each of which was followed by an "At Home" or tea provided by the Kuala Lumpur Chinese Churches; dinner; and an evening session in the form of a Public Meeting addressed by Rev. Timothy Huang in Cantonese and Rev. Loo Tian Leong in Amoy, a Play—"Happiness of the Wong Family" directed by Rev. Yap Un Han of Kuala Lumpur, Pictures—"How We Got Our Bible" explained in Hokkien by Mr. E. Tipson of the British and Foreign Bible Society, and in conclusion a Communion Service conducted by Rev. Andrew K. T. Chen, Dean of the Conference and Chairman of the Joint Executive Committee.

The Inter Church R.E. Committee representing the Methodist and Presbyterian Mission

The group discussion leaders, Miss Goh Gie Hing, Rev. Chua Iok Han, Mr. Lim Un Tien and Mr. Lau Un Hui representing the Methodists, and Rev. Quek Keng Hoon and Mr. Loh Tian Min, representing the Presbyterians, were kept on their tip-toes guiding the enthusiastic give and take of thought as represented by the intermingling of ministers and laymen, (Presbyterians and Methodists), adults and youth. A conspicuous number of eager, enthusiastic Chinese young people, responsible workers in their home churches, participated in all the sessions and activities of the conference. There is every reason to think that their attendance will definitely help to raise the quality of the Chinese Christian homes of the future. This quest was greatly aided by the splendid presentations by the main lecturers, Rev. C. E. Fang of Malacca, Rev. Paul S. H. Hang of Singapore, who also acted as Registrar for the Methodist churches, Rev. Wong Dung Sing of Seremban, and Rev. Cheng Shen Chu of Singapore.

The local arrangements and accommodations were entirely satisfactory, and the food served was unusually good for such a large group, thanks to Mr. T. K. Cheong and his committee on local arrangements. The sessions were held in the Methodist Boys' School and the Wesley Church.

The language of the conference was the Hokkien vernacular, although a great many of the leaders could have spoken equally well in Mandarin and would have used it had all the delegates been able to understand it without interpretation.

As one of the follow-up phrases of this conference it has been decided by the executive committe to observe October 13th to 20th as Christian Family Week in Malaya,

during which time there will be special daily emphases and meetings in all the centers from which delegates came. Thirty-six Methodist Churches were represented by one hundred thirty-four delegates, and seventeen Presbyterian Churches by forty-two delegates, thus making an average of slightly over three delegates per Church, the total registration being one hundred and seventy-six. This was a splendid response, as the Presbyterians have Chinese work only in southern Malaya.

All five of the Chinese Methodist Districts were represented with from four to forty-seven delegates each, and there were several from the Chinese Sumatra Conference and the Malaya Annual Conference. The Methodist Bible Women were there in full force, happy to have this take the place of a separate conference prepared for them alone. Miss Norma Craven, Chairman of the Bible Woman's Committee, and Miss Nelson took them, thirty in number, to Port Dickson for a week-end retreat for further fellowship, inspiration and rest following the Kuala Lumpur sessions.

The Rev. and Mrs. R. Richards of the Presbyterian Mission, recently transferred to Muar, remained throughout the conference, adding much to the fellowship and inspiration. The Rev. H. F. Kuehn, General Secretary of the Malaysia Commission on Religious Education was also present at the Conference, gave unstintingly of his time and thought in co-operation with the Chinese members of the executive committee in working out details and sending out information through the central office in Singapore. Miss Dryburgh gave freely of her valuable experience gained through her years of outstanding work in China as well as in Malaya. She was really the inspirer of the main theme, as the conference began to take shape in the minds of the programme committee.

An important outgrowth of this significant conference under the combined auspices of these two Church groups in Malaya is an increasing interest in the organization of a Chinese Middle School for Christian children. Interest along this line runs high, and again the matter was brought up and approved with the thought of moving forward as soon as plans are agreed upon and finances permit. It is distinctly felt that the Christian Chinese Churches need some Christian Chinese schools from which to draw leaders and through which to disseminate more thoroughly high Christian ideals and standards in the Chinese community. We cannot estimate the possible far-reaching influence of this large, active, Chinese Inter-Church Committee on Christian Education.

Methodist Students Win Malayan Awards

The results of the Royal Empire Essay Competition for 1939 have just been received. Only two awards were given to Malayan students and these were won by students of our schools. Master Ding Lik Kiu of the Anglo Chinese School, Singapore, was commended on his essay under Class A on the subject "The problem of Migration Within The Empire."

Out of the 182 essays which were received under Class C Miss Sivakolunthu Saraswathy of the Anglo Chinese Girls School, Ipoh, is to be congratulated on winning the Sir Alwyn Ezra prize awarded for special merit for her essay on the subject "My Chief Annual Festival"

The A.C.G.S., Ipoh, Debating Team

Ipoh

By James A. Sabapathy

The Anglo Chinese School is pleased to announce that their students did remarkably well in the Cambridge Examinations. Eighty-seven per cent of the Seniors and ninety-eight percent of Juniors passed, there being only one failure in the Junior Class.

The A.C.S. and the Anglo Chinese Girls School hold an annual debating contest and the team from the girl's school won in the recent debate.

This Happened in Telok Anson

By C. E. Lee

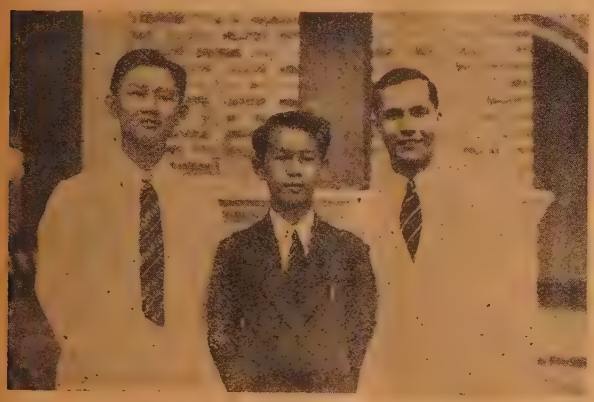
On 19th May, 1940 an *American* Missonary, Rev. D. P. Coole preached in the Chinese Methodist Church on the work of the Home Missionary Society. He told us about the *Batak* missionaries teaching the *Malay* language to the *Sakais*. As there was no interpreter in English present, Rev. Coole preached in *Foochow* and his talk was interpreted by the Chinese paster in *Hokien* to a congregation which consisted of 8 *Hokiens*, 7 *Cantonese*, 3 *Foochow*, 4 *Hakkas*, 2 *Teochew* and 1 *Hainannese*. Is this a record for Malaya?

The ladies of the Chinese Methodist Church raised $100 by selling tickets for the A.C.S. Cambridge Dinner and by personal donations. This amount will be used to reduce the debt on the Chinese Parsonage.

On Saturday, 18 May, 1940, 80 people sat down to dinner at the School Hall to celebrate the success of the School Certificate Class of 1939. The dinner was arranged and prepared by the ladies of the Chinese Methodist Church.

At the close of the dinner, Master Lincoln Madarajah, gave the toast of the Seniors of 1939.

Mr. Pawan Ahmad, on behalf of the old boys, thanked the school and the staff for their efforts to make them successful in the examination hall and more important still to make them useful and worthy citizens. He was glad that 1939 was a grand year for the school. It had a fine Sports Day, a splendid Arts Exhibition, an attractive school magazine and the number of Senior passes increased by 100%. Our school also won the 1st and 3rd places in the Malayan Anti-Malarial Poster Competition for English Schools. The Principal replied for the school and staff. Mr. W. E. Perera proposed the toast of the guests. Raja Musa replied on behalf of the guests and he complimented the ladies on their very tasty dinner.



The A.C.S., Ipoh, Debating Team

Eveland Seminary Commencement

The annual graduation exercises of the Eveland Seminary, Singapore, were held on Saturday afternoon, April 13 at the Seminary on Mt. Sophia. The School entertained the guests to refreshments in the large class-room on the first floor and then at 5.30 the programme was given upstairs. Miss Eva Nelson, Principal, was in charge. The theme of the programme was our duty and privilege as co-labourers with God, and the principal item was a short drama entitled, "Days to Come", presented by the Seminary girls. Miss Eva Murty gave the "Challenge," and several items of music were given by the Seminary Choir and by Miss Liau Nyuk Chin, pianist. Miss Lee Sui Hoi of Malacca was the only graduate this year. The Rev. R. A. Blasdell, District Superintendent and Resident Missionary of Malacca, was present and gave the charge, and Miss Eva Sadler, principal of the Shellabear, Hall, Malacca, presented Miss Lee with her diploma.

Methodist School Boys Win Medical College Awards

Awards of scholarships and exhibitions to the King Edward College of Medicine for Malayan students have just been announced. Of the seven scholarships for the medical school three were won by Goon Sek Mun and Wong Poh Lam of the Anglo Chinese School, Ipoh, and Ling Ding Seng of the Anglo Chinese School, Malacca. Of the nine exhibitions awarded by the medical and dental schools three were won by Chee Siew Onn and Seah Cheng Siang, Anglo Chinese School, Singapore, and Too Chee Kwong, Methodist Boys School, Kuala Lumpur.

The Malaya Pastor's Schools

By H. B. Amstutz, Dean

It seems impossible to hold the Annual Pastor's Schools for the Indian and Chinese Pastors in Malaya this year. The recent news of the death of Dr. Allan MacRossie, coupled with the fact that we have received no grant for this year from the Commission on Courses of Study, leaves us most uncertain as to help from that source. Secondly, for the past eight years we have also received substantial help from the Methodist Churches in Switzerland, but thus far this year we have had no word from them. We know that Switzerland has suffered terribly due to the war situation and at the time of writing may be actually invaded by the German army. Thus it seems exceedingly unlikely that their Missionary Society will be able to send us much help, if any at all. In view of these facts we are not planning to hold the usual Malayan Pastor's Schools.

The Annual Borneo School, which was begun later than the Malayan ones, will nevertheless be held for all arrangements for it have been made. These pastors have had much less help than our Malayan men and being so

Courtesy of the "Herald"

Straits Chinese Epworth League Cabinet

isolated need the inspiration of such a School very much. The Rev. R. A. Blasdell is making a trip to Sarawak as Secretary of the Building and Location Board of our Conference and he will assist in the School and hold the Annual Borneo Mission Meeting. The Rev. S. S. Pakianathan, as President of the Home Missionary Society, will also be on the faculty together with the Rev. Andrew Chen, pastor of the Foochow Church, Singapore. The Dean will be further assisted by Mr. Homer Cheng, of the staff of the Chinese Secretariat, Singapore, who will act as interpreter and assist the Rev. Lee Hock Hiang, District Superintedent of Serekei, who is the only Chinese-English speaking pastor in Sarawak. The Rev. P.H. Schmucker, resident missionary and in charge of our newly opened Dyak Work, will take the faculty on a visit to Kapit following the close of the School. The dates of the Borneo Pastor's School are June 24 to 30.

Several months ago a letter was sent to all of the English-speaking ministers, leaders, and teachers in our day schools, suggesting a conference in the form of retreat at some suitable place during the month of August. The response to this was rather disheartening but due no doubt to the fact that this year we have already had the All-Malaya Epworth League Institute followed immediately by the Chinese Religious Education Conference. It is also a fact that many of our missionary and national leaders have to carry such heavy burdens that they must use their vacation days for change and rest. It will not be possible to hold such as meeting this year—when the Cameron Highlands project materializes perhaps it can be done. The idea and suggestions which have been offered will not be forgotten.

Our Ministers and their families, Seremban. The Revs. Reinoehl, Kadirgamar, and Wong Dung Sing, standing.

Rev. Tai Poh Ting

The Rev. Tai Poh Ting died in his home at Kampong Koh, Sitiawan, on May 27 and was buried in the Christian cemetary back of the Pioneer Church the following day. Having been a well-known pastor of The Methodist Church for many years and an active participant in the many community enterprizes of Sitiawan his funeral was attended by practically the whole community—at least 1500 must have been in the funeral procession from his home to the church. He had been on the Committees of several Sitiawan Schools and one of his sons is a teacher in the Anglo Chinese School and thus hundreds of school children were present.

The Rev. John Chua, pastor of the Pioneer Methodist Church and Superintendent of the Perak District of the Malaysia Chinese Conference, conducted the service in the church and at the cemetery. He was assisted by the Rev. Li Koh Ding (retired), the Rev. Gaw Suk Heng (retired), the Rev. S. M. Rajamoney, Tamil Church, Sitiawan, the Rev. D. P. Coole, Kampar, the Rev. E. McGraw, Sitiawan, Mr. Ling Ka Ngiong, Assistant Pastor, the Pioneer Church, the Rev. Shih Yu Shou, Simpang Ampat Church, Sitiawan and Dr. H. B. Amstutz, Singapore. The Rev.'s Ng Huat Bee (retired), Tan Ung Seng, Ayer Tawar Church, and Gaw Gie Ong, Trinity Church, Sitiawan, were also present.

Mr. Tai Poh Ting was born in Kutien, Fukien Province, China, in 1880. He was one of the first graduates of the Jean Hamilton Theological School. In the year 1908 he married Miss Ling Swee Ai of Sitiawan, and to this union were born five sons and six daughters; one son passed away last January, but his wife and the reminder of the family survive him. He joined the Malaya Annual Conference on trial in 1908 and was ordained Elder in 1913. From 1908 until 1933, when he retired, Mr. Tai served Chinese churches in Kuala Lumpur, Sibu, Sarawak, Klang and Port Swettenham, Singapore, Telok Anson, Taiping and Sitiawan.

REMEMBER TEMPERANCE SUNDAY JULY 14

If you need materials to help you build a suitable programme they may be obtained as follows:

AVAILABLE for LOAN from MRS. H. B. AMSTUTZ, 50 Barker Road, Singapore

1 copy each

- To Drink or Not To Drink, a pamphlet on the Liquor Problem.
- Answers to Alcohol, Interpreting Scientific Information for Boys and Girls.
- Alcohol and Human Life—C. C. Weeks.
- Alcohol and the Habit-forming Drugs—an excellent textbook.
- Educate for Total Abstinence—Handbook for Temperance Education.
- Boys and Girls Learning About Alcohol—Handbook for Temperance Education.
- Narcotics and Youth To-day—Handbook for Temperance Education.
- What Alcohol Is and What It Does—Pamphlet on Temperance Education.

FOR SALE AT THE METHODIST BOOK ROOM SINGAPORE

Plays:

Alcohol in Court	$0.25
The Better Choice	.25
Experience is a Dear Teacher	.25
Willard Words (for smaller children)	.05

A Great Methodist Retires

By H. B. Amstutz

ONE of the duties of a General Conference is to retire our bishops when they reach the age limit or because of health reasons. I shall never forget the day, during May of 1932, when as ministerial delegate from Malaya, I took part in the retirement of Bishops McDowell and Nicholson. As these great servants of Jesus Christ were presented by men had worked with them and loved them the whole Conference and thousands of guests rose spontaneously to do them honour. Such an hour took place again in the General Conference which has just closed. At this Conference among those who were retired was our senior bishop of the past eight years, John L. Nuelson, prince and leader of Methodists, a great scholar and wonderful Christian. I have had the privilege of knowing him since my early boyhood and of meeting him in my home in America as well as the privilege of entertaining him in my Singapore home. Last year, in Zurich, Switzerland, I again saw him for several days. On a Sunday afternoon, the last in January as we were leaving the First Methodist Church after a great missionary meeting, he pointed out to Dr. R. E. Diffindorfer and myself the house where he was born in 1867. (This article is a labour of love on the part of one who owes his religious experience and background to that section of the Methodist Church so ably represented for thirty-two years by Bishop Nuelson.)

BISHOP JOHN L. NUELSON
whose leadership saved Methodism in post-war Europe.

His Education and Early Life

By providential leading the General Conference of 1912 assigned Bishop Nuelson to the superintendency of our work in Europe. No man could have been better fitted for that difficult task for he was equally at home in America and Europe and as one of his biographers said, "No Christian statesman ever served a quarter of a century through more trying days for the Christian Church." John L. Nuelson was born in Zurich, Switzerland, while his father Heinrich Nuelson was pastor of the first Methodist Church in that city. Later his father was transferred to Germany to care for the publishing interest of the Church in Bremen and during this time young Nuelson received the foundations of that education that was to place him in the front rank of the scholars of our church. From the gymnasiums (secondary schools) of Karlsruhe and Bremen he went to America and took his B.D. degree from Drew Theological Seminary in 1890 and his M.A. from Centra Wesleyan University in 1892. Then he returned for further graduate study in the famous universities of Berlin and Halle. As a Doctor of Theology he returned to the United States and taught ancient languages in one university, exegetical theology in another and then was called to the chair of systematic theology in Nast Theological Seminary, now a part of Baldwin-Wallace College, from which post he was elected a bishop of the Methodist Church in 1908.

After serving the Omaha Area for four years he went back to Europe to continue the Methodist tradition which his father had established during his thirty-eight years of ministerial service. "A master of languages, ancient and modern, a fluent linguist, a scholar of international reputation, he had been in Europe scarcely two years when the World War broke out. The tragic years of the conflict were followed by the discouraging decade of an uneasy peace, financial despair, economic prostration, spiritual discouragement, a disintegrating world culture, and finally a virile political cultural movement known as National Socialism. Through all these years Bishop Nuelson 'kept peace' within the Church. No disaster was so destructive but that, to his way of thinking, its havoc could not be healed by the practise of Christian brotherhood." Had all the bishops in America kept the same broad Christian spirit and not compromised with the wave of hysteria that swept over the United States from 1917 to after 1918 our Church would be stronger and more virile to-day.

As a Christian Statesman

As an American citizen Bishop Nuelson was forced to leave the church in Germany after April 1917. As a Bishop from a country at war with Germany he could not keep ecclesiastical direction over the Methodist pastors of Germany and so he quietly went to Switzerland and left his administrative duties in the hands of able district superintendents.

Even though he was in Switzerland he kept his hands 'on the reins,' and the fact that the Methodist Church did not go to pieces in Europe during that terrible conflict, and in the years that followed, was due largely to the tireless Christian passion of the "Bishop of Europe" who remained at his post through it all. His position was not an enviable one for passions ran high in America during 1917-18 towards people with Germanic names. In reporting to the General Conference of 1920, Bishop Nuelson said:

"While the war was raging it seemed almost inevitable that Methodism in Germany would be compelled to sever its organic connection with an organization that emphasized so markedly its Americanism (this was very true during the war years—Ed.). To my mind, it would have been a great pity if any branch of the Church of Jesus Christ, especially a Church that places the emphasis not upon externals but upon the spiritual message, should separate on national lines—while other agencies, some of them indifferent, even hostile to Christianity, strain every effort to extol the ideal of universal brotherhood above national issues." (The Bishop was here referring especially to the rise of Communism in Russia—Ed.)

Succeeding events, since 1920, have proved that the Bishop was right. Methodism can work in any environment, with any government, and among any people.

In Post-War Europe

Bishop Nuelson's greatest contributions came after the World War. He was determined to demonstrate "that the hatreds of war could not repeal the overarching sovereignty of God. He was concerned with vital spiritual and social ministry at a time of extreme spiritual poverty and physical distress. What he could do to heal the scars of war, he was determined to perform." He came again and again to America to raise funds and then went back to Europe to distribute them to the improvished peoples of central Europe. It is impossible for me to tell of all he did for the homeless, the hundreds of orphans he found homes for, the food and supplies he organised and distributed, and of the erection of 'homes' and institutions that to-day are the pride and strength of European Methodism.

He hoped that this relief work would come to a natural conclusion by the end of 1922 but the financial failure of Germany, hastened on and brought about by the terms of the Versailles Treaty, caused even greater destitution and poverty. Again the kindly Bishop stepped into the breach and raised thousands of dollars in the U.S.A. and brought relief wherever the Methodist Church could serve. Finally the crisis was over. For nearly a decade, through war and peace and the terrible years that followed, the Methodist Church was a source of organic international unity. Bishop Nuelson remained the ecclesiastical symbol of that unity. "With deep sympathy, mature diplomatic poise, and administrative efficiency, he had led the Methodist Church as an intercontinental fellowship from catastrophe through distress to a testimony of Christian unity. In the history of the Church no event exceeds this witness in its significance."

The Breaking Up of European Methodism

Instead of being able to round up his last years in the episcopate in a reasonably leisurely and happy way he had to see the Methodist Church in Europe hounded and driven out, changed and altered, and his own Area decrease and decrease in size. With the development of the Nazi Movement he clearly saw that the Methodist Church in Germany must sever its organic relationship with the Mother Church and establish its own Church. When Austria was taken he at once transferred the pastors there to Bishop Melle in Germany. The Mussolini Government, encouraged by the Roman Church, gradually made the continuance of our work in Italy impossible and he had the sad and difficult duty of closing that work into which America had poured so much personnel, money and love. When he retired this year all he had left to turn over to his successor, of the large Area he formerly supervised, was the Mission work in Bulgaria, Hungary, Jugoslavia, and the well established and strong Conference in Switzerland. Mrs. Nuelson, who ably stood by him all these many years, passed on to her reward in 1933, having served several times as Lay delegate for Switzerland to the General Conferences. He will make his home in the United States where he has a son high in the profession of the law and another son internationally known as a professor of geology.

The Bishop as Writer and Christian

I have said much about Bishop Nuelson's contributions as a Christian statesman. I must say a few words about his contributions to the field of religious literature, for in spite of his busy life, he found time for much writing that places him in a class by himself. He is the author of more than ten books, many monographs, and almost monthly contributions to the church press during his 32 years of episcopacy. He crowned his literary achievements with the book, "The Ordination in Methodism," a book of great religious historical significance and of exacting scholarship. I am proud to be the owner of two of his books which contain his autograph and a personal word.

The universities of Europe and America have recognised this Methodist Statesman and he is the recipient of honorary degrees from many of them. No doubt his greatest honour of this kind came when the famous New Testament scholar, Dr. Adolph Deissmann, representing the University of Berlin, conferred upon him the honorary degree of Doctor of Theology.

What I have written still falls short of giving you a full picture of the Bishop. I have never known a man more gracious and kind in manner, a man who though great yet was so consistently humble, a man so perfectly at ease in all situations, and most of all such a true child of God. I have heard him speak on many occasions both in English and German, (he is equally fluent in either language), but the high point of my personal relationship with him came as he presided at a great gathering of Swiss Methodists to hear several of us speak at Zurich in January 1939. After the singing of a hymn he led in prayer. Never in my life have I heard a man who prayed as he did that afternoon. In the preamble of the prayer he talked to His Heavenly Father in such a way that His Omnipotence, His Glory, and most of all His Fatherhood stood revealed as we had never realized it before. And, as his heart poured forth his own and our thoughts concerning Europe, Spain then in particular, for America and the world-wide missionary effort, we were lifted above the trivial and mundane things of life and caught something of that wonder and personal relationship that comes to those who live lives close to God. I now know what a 'saint' is, I now know what it means to be a 'true child of God', for I have seen and know their living embodiment in John L. Nuelson. May God bless him on his retirement from the episcopacy of our church which he has so consistently served and honoured, and may he be given many years to enjoy the fellowship of his loved ones and the Church he loves.

The 14th All-Malaya Epworth League Jubilee Institute

The Institute

By Foo Choy Wan—Editor Institute Bulletin

An event of great religious signficance was celebrated at Ipoh from April 20th to 24th, 1940, when Epworth Leaguers numbering over 380 from all centres in Malaya congregated in the Anglo-Chinese School to hold the All-Malayan Jubilee Institute. An elaborate and inspiring programme based on the Institute theme—"The Fulfilment of Life"—had been assiduously planned to answer the definite needs of the young people of Malaya.

SPORTS AND GET-TOGETHER SOCIAL

The programme for the opening day consisted of sports in the afternoon when numerous interesting and novel events were run off to the amusement of all, and a get-together social at 7.30 p.m. in the Anglo-Chinese School Hall, where delegates after participating in a few indoor games, were enabled to make new acquaintances and to renew old friendships.

MORNING WATCH, SUNDAY CHURCH SERVICE & BIBLE CLASSES

One notable feature of this year's Jubilee Institute was the exceptionally good attendance at the Morning Watch, the Sunday Church Services, and the Music Class, a sign of efficient organisation and a sympathetic understanding of the needs and welfare of modern youth. Still more surprising was the regular daily attendance at the Bible and Discussion Classes, which proved to be an unending spring of rich religious experience to all those who "drank deep" of the inspiring message the leaders had to convey. Of special interest at the Business Meetings was the election of the Central Office Committee of the Epworth League for 1940—1942 which resulted as follows:—

Dean The Rev. Ho Seng Ong (Malacca)
President Mr. T.R. Doraisamy (Singapore)
1st. Vice President (Spiritual Work)
Mr. Frank Phillips (Penang)
2nd. Vice President (World Evangelism)
Mr. W.H.T. Abraham (Klang)
3rd. Vice President (Social Service)
Mr. E.A. Dutton (Kuala Lumpur)
4th. Vice President (Recreation)
Mr. H. Ritchie (Ipoh)
Junior League Mr. E. Rode (Teluk Anson)
Finance Mr. Tan Huat Seng (Singapore)
Auditors:—
Messrs: J. M. Pakianathan (Kuala Lumpur),
A. T. Ponniah (Klang)

Rev. E. S. Lau, B.A. B.D., Dean of the Institute

CONCERT

On the evening of the 22nd and 23rd April the Instituters were treated to a concert held in the A.C.G.S. and A.C.S. Halls respectively. Items of special interest were contributed by local and visiting Chapters, of which the classical selections rendered by the S.O.S. Orchestra and a short dramatic play convincingly acted by the Singapore Leaguers received public praise and appreciation. Other items, too disclosed the varied talents of the delegates. Credit goes to those who had devoted much of their energy and time in the preparation of the concert programme.

EXCURSION

On Tuesday Afternoon over 300 Leaguers hied themselves on an excursion to a tin mine, a lofty Chinese Cave Temple and other fascinating places in Ipoh. Stops were made at places of interest, where delegates were lavishly served with light refreshments. The whole town gave the party of jolly Instituters a rousing welcome as the string of omnibuses and cars meandered its way along the town's man thoroughfares into the country.

OUT DOOR GAMES

Quite a number of chapters participated in the outdoor activities provided. The various inter-League Tournaments resulted as follows:—

Table Tennis

Women's Doubles:	Miss. Chim Lai Yong and Foong Poh Choo (Ipoh)
Men's Singles:	Mr. Tan Leong Geok (Penang Wesley)

Badminton

Men's Singles:	Mr. Tay Khoon Lim (Malacca)
Women's Doubles:	Mrs. Low Chooi Beng and Mrs. J. Partridge (Ipoh)
Mixed Doubles:	Mr. Low Chooi Beng and Miss Wong Pek Lin (Ipoh)

The 14th All Malaya Institute at Ipoh

TENNIS

Men's Singles: Mr. Lim Hee Chin (Paya Lebar)

FOOTBALL

North beat South 5—1

BASKETBALL

North beat South 38—12

The winners were the proud recipients of silver cups generously donated by the following gentlemen:—

Messrs: Chin Thie Yee, Lee Choon Eng, Wong Hean Kim, V. D. Kuppusamy, Ali Brothers and the Star Printing Works.

CLOSING PROGRAMME

The final day, Wednesday, April 24th was a busy one for all. Apart from the usual Classes, a brief interval was set for the taking of group photographs—of the delegates, of the group Counsellors, Faculty Members, Presidents of Epworth Leagues, and the Labour Squad. During this period autograph hunters kept many busy and embarrassed a few. At 11.00 a.m. the Institute was brought to a fitting and climatic close with a closing programme and the distribution of Institute Certificates. Judging from comments made by both the press and the heads of delegations the 1940 Jubilee Institute has been a huge success. May the memory of the happy fellowship we shared at this Institute live forever in our minds and our hearts burn with warmth and gratitude for the treasures of religious experience that have been gained.

The Delegates

T. R. DORAISAMY,

President, M. Epworth League Council.

Eagerness was the trait most discernable on the faces of the youthful delegates who foregathered at Ipoh for this conference. This feature must have been an inspiration to the leaders in a day when so many have yielded to the all-too-easy defeatism that a difficult world engenders. It was proof that even young Christians are not disinterested observers; they are observers with a faith that in observed things lie great potentialities.

There was a keen interest in matters pertaining to two questions:

(1) How can I find a useful *niche* in the world for myself?

(2) How can I live a Christian life and yet be a member of the work-a-day world?

The group that attended consisted of those who for the most part were not old enough to deal seriously with these questions, and the question of a new world order would no doubt have been handled more valuably by an older group. However, discussion did turn towards and border on the question "Wanted: a Conference of older Methodist Young People!" which is an encouraging sign.

A very high note was stuck on Sunday morning in the opening devotional service, by the "Challenge to Youth" given in dramatic presentation by the students of the Eveland Seminary. Both as a student at classes and in leading groups I felt that there was a remarkable degree of anxiety to learn—in fact—to seize information on the part of the delegates.

The group—which discussed "The practice of Christian principles in business and professional life", which, with Mr. R. A. Kesselring in support, I had the privilege of leading, entered into the subject with a heartiness and sincerity that completely ruled out valueless verbal battles. There was real co-thinking and here the Life Service Secretary and the Dean did well to provide opportunities for discussions on the basis of interests and to emphasise Christian Service in one's life work.

There is no doubt that within each Chapter there must be greater comradeship among those who attended the Institute. The point that stuck me sharply was whether the general spirit of sociability was not poorer than at Institutes held in former years. Have we become so sophisticated that we must wait for ceremonial introductions? At two classes (mixed classes too!) a questionnaire showed that Interest No. 1 was "How to cultivate boy-girl friendships?" At least we now know that we all are gregarious at heart! Let's practise geniality and sociability. After all we are one body, committed to the same purpose and we are all in need of the inspiration that comes through friends.

The delegates who have been enriched in knowledge and inspiration should share the good things. I would recommend to the various Chapters that they provide a full programme of study classes and regular series of

Mr. Low Chooi Beng, Business Manager of the Institute

meetings at which delegates can give improved versions of what they themselves had. They can be the leaders. The Institute would then not be just a series of meetings but a full programme for the whole Epworth League.

From Singapore to Ipoh

By Loo Soo Guan, *Geylang Church, Singapore*

Let me take you for a trip to Ipoh. Many friends saw us off at the Singapore station. As soon as the train moved out of the station gathering speed gradually, the Leaguers, including myself, began to sing and yell. In one carriage pandemonium actually broke loose and there was so much of tumultuous noise throughout a greater part of the journey to Kuala Lumpur that sleep was not only impossible but unthinkable. But one could not but be merry in such buoyant company, and being wise, I did what the "Romans" did. There were of course, a few somnolent Leaguers who slept away like logs completely oblivious to the commotion around them. (I may mention in passing that owing to the division into separate groups which came back on different days, the return journey was not so enjoyable and boisterous, although we were not deprived of that vitally essential thing called sleep.) When we reached Ipoh, we were not only tired due to lack of sleep but also unbecomingly dirty due to the accumulation of soot on ourselves while travelling in the train.

From an aesthetic and physical point of view Ipoh is certainly an ideal place in which to hold an Institute. Situated in the prosperous and beautiful Kinta Valley, it has a quiet atmosphere and healthy environment. The characteristics of the weather are cold nights and hot days. Being unaccustomed to such a cold temperature, I shivered on the first and fourth nights in spite of the warm clothing that I had on, and was literally chilled to the bone. The air is cool and invigorating.

The accommodations for the delegates were not only adequate but positively excellent. The fact that we were expressly told to bring our own mosquito nests was perhaps a hint that mosquitoes were to be found in abundance. All of us ignored this injunction and consequently, we were at the mercy of the peristent horde, humming and biting. Good new camps beds were provide and these made sleep possible at night. Punctuality and the wide-awakeness of the Leaguers at the Morning Watches was probably an indication that the nights had been restful.

The "makan" was good, and the Food Committee must be congratulated for satisfying our inner needs in a manner which called for the highest commendation. It must, however, be borne in mind that it is impossible to prepare food for over 250 people without someone grousing about something or other. Apart from stray grumblings from the fastidious all agreed that the quality of food served as a whole was excellent.

One of the most enjoyable periods was at meal time. Here all announcements were made, directions given and sports results made known. Here scintillating music was provided which stimulated our apetite with the result that we became abnormal eaters. Here there was friendly rivalry in singing, one group trying to drown and excel the voices of the other. There were also yells a-plenty.

The Ipohites are genial and nice folks. One of the impressions that was impinged so forcefully upon my mind was the profound kindness shewn to us by the hosts and hostesses who, I am sure, must have spared no efforts in making elaborate arrangements to meet and satisfy our requirements so that our short stay in Ipoh might be as enjoyable and comfortable as possible.

The sketch put up the Penang Leaguers for the Get-Together-Social was acknowledged to be the best show of the Institute. It is no exaggeration to say that we were greatly amused every second and loud bursts of laughter were evoked. In this play a new pronunciation was given to the word "back" (pronounced by one of the actors as "biak") which was the subject of most amusement and fun thereafter.

On the second night, we were shown some films on the screen which gave us a glimpse of Sakai life in the jungle and Missionaries at work among the Sakais. Films entitled the "Background of the Bible" and the "Boyhood of Jesus" were also shown.

But the Talent Night, held on the fourth night, was much better on account of the variety of interesting items in the programme which included a few comic sketches, plays, and solos rendered by the Carusos and the adorable prima donnas whose silvery voices produced a melodious concord of musical rythm. To my mind, the play put on by the Singapore Wesley League was the best show of the evening, this was also the concensus of opinion.

In summing up, I would say that the Institute was an unqualified success. Rich experiences were gained which inspired me with a new determination to utilise my talents and resources to the fullest extent for the sole purpose of extending His Kingdom. Besides good comaraderie, wholesome fun was engendered by all the Epworth Leaguers from the various parts of Malaya. But underlying this fun, I was glad to notice, was a basic seriousness and singleness of purpose. A spirit of friendliness, cooperation and common seeking of the lofty ideals prevailed. It was truly a Christian fellowship of the first order.

A Great Christian Adventure

By G. S. Arumugam,
Secretary for Epworth League
and Young People's Work.

The Jubilee Institute was indeed a time of deep Spiritual and Social experience.

After studying carefully the progress of the Epworth League work in Malaya for the past nearly twenty years I am convinced that the delegates who presented themselves at Ipoh were certainly an active and understanding group worthy of the traditions of the organization.

When the late Bishop William Oldham answered the Macedonian call and entered the Singapore harbour with no knowledge of this country and its peoples it was indeed a great missionary venture. It is also gratifying to know that it is no other than the same revered Bishop who again ventured into the realms of Malayan Youth by starting the first Epworth League in Malaya under the auspices of the Wesley Church, Singapore, in December 1889.

Ever since, this movement has proceeded and progressed under the consecrated guidance of both Lay and Ministerial leaders of Methodism in Malaya. Today, we have thirty Epworth League Chapters with a total membership of over 2500 members and to them we hand over the torch of Christian light praying fervently that they will maintain the flame and lead the coming generation to greater heights of Service.

League Presidents who attended the Institute

Impressions of Ipoh

By J. Appaduray, M.C.H.

The Jubilee Institute was indeed one of the best Institutes we have had and it has left very happy memories in the minds of our youth people. All the services were as interesting and inspiring. At the communion service many renewed their pledge for deeper devotion and greater service.

Space would not permit a detailed account of the Study Classes, which were all instructive and inspiring and the attendance very gratifying. The singing classes were crowded at every session, and the two leaders who had charge infused into the minds and hearts of the singers, the pep and joy that is so characteristic of a "Methodist Rally". The members of the Faculty gave their best to their respective classes and many who attended have been enriched in their knowledge and appreciation of God's holy word.

At the Discussions and the Business Sessions the delegates evinced intelligent and keen interest in League work in general and one may safely say that the members of the various cabinets gained much that should make them "Efficient Epworthians".

This Institute has certainly made a great impression on the minds of the youth of our schools, and the inspiration they have received is likely to inspire them to serve the church, and the community to which they belong, in a way that shall definitely advance the interests of the Kingdom of God in Malaya.

The Institute Group Counsellors

Notes from the Minutes of the Business Meetings

The following resolutions were unanimously accepted:

(1) That a Budget be drawn up for the Malaysia Epworth League Council and Central Office Committee for the years 1940—1942.

(2) "That the date for payment of dues be fixed and that each chapter be informed when the time falls due every year."

(3) "That the Central Office Committee should publish a pamphlet giving a full account of the All-Malaya Jubilee Institute including summaries of programmes, classes and lectures."

(4) "That the Central Office Committee should publish at least one bulletin every year."

CAMERON HIGHLANDS PROJECT:—Rev. D. P. Coole put forward the suggestion that we should endeavour to secure a plot of land at Cameron Highlands, in conjunction with the Methodist Mission, on which to build sufficient accomodation for Epworth League Institutes and other gatherings of Methodists. He reported that due thought had been given to this project and that several plots had been visited.

The following were appointed to form a committee on this Project, as far as the Epworth League was concerned.

Messrs: G. S. Arumugam, Ho Seng Ong, D. P. Coole, Wong Hean Kim, V. D. Kuppusamy and S. S. Pakianathan.

CAMERON HIGHLANDS PROJECT: Rev. D. P. Coole on behalf of the Committee put forward the recommendation that we buy sufficient land in Cameron

Highlands to put up four units, the full project to cost approximately $20.000, of which he proposed the Epworth League might pay a quarter. He further suggested that the site be named "Oldham Park" if and when acquired. Rev. Ho Seng Ong moved the adoption of the recommendation and asked that it be submitted to the Mission Work Committee. This motion was duly seconded. The Epworth League had now committed itself to the extent of $5,000 and it was suggested that part of this sum could come from the Church Extension Committee. Mr. J. M. Pakianathan also suggested that the Business Meeting make an appeal to the Epworth Leagues in America on behalf of this project. A further suggestion was that individual leagues put up various means of raising money for "Oldham Park". Mr. Arumugam proposed that the money be raised by mutual assistance and that the council work in co-operation with the committee for the Cameron Highlands Project. Mr. D. P. Coole proposed that the scheme be put in action as soon as the money was forthcoming. The final votes resulted as follows:—

In favour of accepting the report	70
Against accepting the report	1

EPWORTH LEAGUE MATERIAL: Mr. Arumugam urged all the Leagues to subscribe to the Malaysia Message where much space was provided for League news. This magazine did not supply suitable material for the running of League meetings but bulletins and booklets could be obtained upon application to the Secretary for Epworth League and Young People's Work.

INSTITUTE 1942: Chairman stated that this would be held at Cameron Highlands if the project now under consideration went through. Failing this the districts proposed were Penang and Malacca. On taking votes the results were:—

In favour of Institute at Penang	50
In favour of Institute at Malacca	22

Behind the Scenes

By the Rev. Tyler Thompson, Wesley Church, Singapore.

Called the "Jubilee Institute" in recognition of the 50th anniversary of the Epworth League in Malaya, it proved worthy of its name and was a marked success. In numbers, in spirit, in accomplishments it compared very favourably with similar efforts by the Epworth League in America. Enthusiasm, intelligence, and wholesomeness of spirit were all apparent characteristics of the delegates.

The class session at 8.45 a.m. was devoted chiefly to Bible study and young people were given the choice of six different classes. "The Indispensable Portions of the Bible" was offered by the Rev. S. S. Pakianathan, "St. Paul and His Letters" by Mr. Lee Choon Eng, "The Neglected Books" by the Rev. C. D. Patterson, "The Psalms" by Miss Gazelle Traeger, and "Great Personalities of the Bible" by Mr. J. Appaduray, while a course on "The Significance of Worship and the Holy Communion" was shared by the Rev. W. S. Reinoehl and the Rev. and Mrs. Tyler Thompson.

The morning lecture on Sunday was given by the Life Service Secretary, Rev. Reinoehl, in preparation for later counselling to be given the young people. Interest check lists were distributed that each leaguer might indicate the question with regard to Christian life and service in which he was most keenly interested at the time. Group counselling according to interests took place at the lecture hour on Tuesday. On Monday Mr. T. R. Doraisamy spoke on "Seeking the Fulfilment of Our Ideals." (This was printed in the May issue of the Malaysia Message. —Ed.)

The second class session was devoted to a discussion of questions of current interest to young people. "The Rediscovery of Self—a Study in Human Personality" was led by the Rev. Ho Seng Ong, "Some Aspects of the Indigenous Church" by Mr. V. D. Kuppusamy, "What Shall I Do with My Life?" (a class for girls) by Miss Bonita Bloxsom, and "The Young Man and His Problems" by Mr. Yong Ngim Djin, while the Rev. Douglas Coole and the Rev. Eugene McGraw each led a discussion on "A Programme for Youth in Malaya."

The opening morning watch service, on Sunday, was conducted by the Dean and centered around a religious drama, "Days to Come" by Marcus Bach, presented by the girls of the Eveland Seminary in Singapore. Morning watch on Monday was led by the Penang Union Epworth League and on Tuesday by the Klang Epworth League. At the evening service of worship on Sunday the Dean was the preacher. Holy Communion, celebrated in the Wesley Church at 7.15 Wednesday morning, brought the worship programme, and the Institute, to its climax.

Speaking of community singing brings to mind meal times at Ipoh. Meals were served in the A.C.S. Tiffin Shed, the complete openness and long narrow arrangement of which rather damped down the hot fires of enthusiasm which usually give rise to a fierce interplay of songs and yells at institute "makan" times. Nevertheless, there were occasional very lively outbursts, and efforts in the direction of song were to be heard most of the time.

The general spirit and attitude of the delegates were good. A seriousness of purpose was dominant, yet it interfered with no one's good time, as it need never do. Inasmuch as the Institute was held within the bounds of a city, there was some nervousness amongst the faculty lest the young people should be distracted by the sundry diversions thus provided near at hand. However, the young people themselves seemed largely to avoid being unduly affected. Miss Geraldine Johnson and Mr. Ralph Kesselring were chief counsellers and thus responsible for "tucking in" the leaguers at A.C.G.S. and A.C.S. respectively. The problems they faced were not severe.

Chief credit for planning and running the Institue goes to Mr. Low Chooi Beng, the Business Manager, Mr. G. S. Arumugam, Malayan Secretary for Epworth League and Young Peoples Work, and Rev. E. S. Lau, the Dean. The detailed work, which is inevitably voluminous in connection with such a gathering, was well done by members of the staff and league at Ipoh.

During the Institute the possiblity was discussed and favourably considered of seeking to obtain a permanent location at Cameron Highlands for future institutes. When such a thing can be accomplished, it will have very excellent effects, for it will enable the institute to become a community unto itself, free from the disturbing effects of the near-by city. Young people of common ideals, moved by the same great purposes may then with greater freedom weld themselves into oneness in pursuit of their joint quest.

OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

Featuring the Anglo Chinese School, Singapore

Courtesy of the A.C.S. Magazine

Singapore Scenes

SINGAPORE

The island of Singapore situated at the tip of the Malaya Peninsula is ideally placed to control shipping from the West and the Far East. Its strategic position makes it an important military outpost of the British Empire. The capital of the island, Singapore Town, is the chief port of Malaya and exports most of Malaya's products. Ships of all nations call at the harbour. Flying boats from Australia and England call at Singapore.

Singapore Town is quite a modern city with buildings of modern design, though many people abroad still think that Singapore, and also Malaya, is a thickly forested country peopled by uncivilized people like Sakais, who blow poison darts from blow-pipes: a land where people live in constant danger of being attacked by tigers and bitten by poisonous snakes, where Europeans go at their own peril and suffer from Malaria continuously. Singapore is also not backward in architecture. The Cathay building which is nearing completion will be sixteen stories high and one of the highest in Malaya. The new Supreme Court is one of the grandest buildings in Malaya and looks down with solemn dignity as befits its function. The new flats which are being built by the Improvement Trust are good examples of modern architecture.

The island can boast of an airport which is one of the finest in the world. It has a museum and a lending library which is the only one of its kind in Malaya. There are two colleges in Singapore, the Raffles College and the King Edward VII College of Medicine. Singapore has the best bill of health in the East. The roads of Singapore are always well kept and provide some of the best travelling in Malaya. The government has established a naval base and several military aerodromes on the island. The island is strongly garrisoned with troops and is one of the most strongly fortified outposts of the British Empire. Singapore like other great cities has its slums but the conditions have been greatly improved by the building of new dwellings by the Improvement Trust. In fact, we who live in Singapore can say with pride that we are members of "no mean city".

GAN E. TONG
A.C.S., VII A, Singapore.

INTERESTING SHOPS IN SINGAPORE

The typical Singapore shop is, to any Singaporean, appropriately furnished, not too hygienically kept and with shop-keepers of unjudgable character. The more elegant ones occupy the locality around Raffles Place.

It is best for one to visit some of these shops in order to find out their qualities. Change Alley would not be a bad place to start with. At the first shop the shop-keeper shouts out his wares and asks us politely to buy something. To refuse would be impolite, so we examine some articles, but as nothing attracts our attention we move on. To

create a less hostile attitude from the shop keepers we decide to buy something. The price stated is quite attractive so we decide to buy it. But alas! he seemed to recollect something when an accomplice nudged him in the ribs and added that the price had risen considerably. This goes on until we reach the other end of the Alley.

The more elegant shops are quiet and more business-like. During the busy hours they are quite cheerful. Attendents are everywhere. Articles and goods of various description are plenty though the prices are abit high. Order is strictly maintained. Parasites who live on nimbleness of finger and other peoples' money find no business here. A butcher's shop in Chinatown is very interesting indeed. A butcher with a tummy so big that it would even shame a hippopotamus, sits at a table with a huge knife and a array of meat before him.

A number of shops love each other so much that they group together at Brash Basah Road. They are the so-called second-hand stores and the books they sell are not fit to be called third-hand. Never let a shop-keeper know that you have visited another shop first. He would look daggers at you and prices of books increase considerably. After experiencing all these shops it is very difficult to judge which is the better type.

Hu Tsu Tau
A.C.S., Std. VII A, Singapore.

CULTURAL LIFE IN SINGAPORE

Cultural life in Singapore has its opportunities although it cannot compare with cities like London and New York. Many are not aware of the various sources of cultural life in Singapore. A new comer or tourist sees the many opportunities for cultural life in Singapore more easily than the Singaporeans.

Beauty holds a charm for all, even the poorest and humblest recognize and admire it. A beautiful garden is a valuable source of culture. Keats said that "a thing of beauty is a joy, for ever", even so a lovely flower garden imbues real happiness. In Singapore we have the magnificient Botanical Gardens which are of practical value to botanists, but a source of joy even to untutored minds. There in the midst of nature's loveliness one can feel as Wordsworth did, "a presence that disturbs us with the joy, of elevated thoughts".

The Singapore Raffles Museum is stocked with specimens of Eastern Art. Much useful knowledge may be derived through one visit to the museum but the more inquiring mind will require and enjoy many visits. The various antiques cannot satisfactorily be described; they are to be seen to be appreciated.

The soul inspiring art—music, has only recently begun to play a prominent part in Singapore's cultural life. Concerts by fine artists are more frequently held in the Victoria Memorial Hall, whose great organ is awe-inspiring to hear.

Although cultural life in Singapore is extensive we cannot say that we have enough. We do lack a great deal which I believe time and our own efforts will accomplish. We have dire need of picture galleries, exhibitions of sculpture, lectures from great men and the best dramatic companies.

Magaret Baker
M.G.S., Senior I, Singapore.

CULTURAL LIFE IN SINGAPORE

There are several youth movements like the Boy Scouts and Girl Guides, the Boys' and Girls' Life Brigades and the Pioneers which direct the young people towards enlightenment and culture. The churches too have organizations for the social activities of their young people, who are shown to use their leisure in order to enrich and ennoble their lives.

Everybody can find their way to culture through reading. We learn at school how to make the best use of the library. The finest literature, the noblest poetry, the most stirring drama is ready to hand in the Raffles Library. Information on every branch of learning can be found there.

Children in school have classes in art and Singapore has an art club for all who wish to continue their cultural development through art. Perhaps in the future Singapore will possess an art gallery where the finest paintings and the most renowned sculpture can be displayed for our education.

Singapore certainly has many opportunities for the development of our cultural life but it is clear that much more can be done in music and art and drama, and no doubt the present generation of school children will see wide developments in the cultural life in Singapore.

Lim Tho Lian
M.G.S., Senior II, Singapore.

BIRD LIFE IN MY DISTRICT

Singapore is an island in which bird life extends to endless and fascinating varieties, and my district is no exception this precious heritage. Every morning I am awakened by the caroling of birds, and every evening they suitably signify the passing day.

The bulbul, a dark grey bird with white-encircled eyes and a patch of yellow below its breast, is the most common bird in my district. Where cherry or chiku trees flourish, the bulbul can always be found. It is the possessor of a pleasant, warbling voice, and can be easily tamed if acquired when young. I often look back to the happy hours I spent with a young one of this species, which I had found in a flower pot and reared up by hand. It was remarkably tame and fearless, and seemed to delight in human companionship.

The flashing black and white Malayan Robin is another resident in my district. It sings with clear, powerful whistling notes of purity and sweetness. However, when angry it can produce harsh, grating sounds which surprise those who have been accustomed to its songs. This bird's predominating trait is its inability to keep still, and its habit or raising its handsome tail every now and then.

A curious little bird is the white-headed Munia, a small sparrow with a white head. They will suddenly arrive in a large flock. They are, however, more generally found in padi districts.

One of the most beautiful of Malayan birds is the surprisingly small and nimble sunbird. When it flits about in the sun clothed in its resplendent coat of many colours, it resembles nothing more than a living gem. For food it dips its beautiful head into a blue Morning Glory or some other flower, and sucks up the sweet honey with the aid of its long, curved beak and dextrous tongue.

The Kingfisher is a famous beauty in my district. Blue is the predominating colour. It frequents spots near a river, ever on the look out for fish. The kingfisher sits motionless on a post or branch; suddenly dead immobility changes to flashing activity—the kingfisher swoops down to the surface of the water and returns with an unfortunate fish in its beak. Besides the birds mentioned above, there are many others.

Lee Seng Tee
A.C.S., Senior A, Singapore.

THE IMMORTALITY OF CHINA

For the last several thousand years China has been going on in spite of invasions and internal troubles. While other nations may rise and fall, China will always immortal. Why?

Firstly, the foundation of the Chinese race is fundamentally sound. Her people toil for their living. They do not believe in brute force; anything that is akin to highway robbery is denounced in the history of the Chinese race. No race can go on for ever without this Chinese way of living, namely, that everything we do relies on the fundamental principal of righteousness and kindness.

Secondly, China will live on because her land is so big and her population the most numerous on earth. The Chinese race is remarkable for its powers of endurance, quick recovery from injuries, and for its steadiness. In addition, the Chinese are industrious and skilful workers, thrifty, peaceful, and patient. That they can prosper in any climate shows their astonishing and adaptability.

Thirdly, China is now unified. "Unity is strength". There is every reason for her to be hopeful, and the reconstruction of her national life is going on all the time. The immortality of China is of vital importance to the world. Should China fall, there would be left only one kind of civilization to dominate, and one race as the master of all others, namely, the white man's world. It would be monotonous and uninteresting, and suffer from a lack of new ideas and ideals and stimulation. Evolution would be hindered and progress would be retarded. The West has many lessons to learn from the East, and particularly from the country possessing the oldest civilization, China.

Lee Seng Tee
A.C.S. Senior A.
Singapore.

MORE OR LESS PERSONAL....

Malaya Methodists were happy to learn that by action of the General Conference, Bishop and Mrs. Edwin F. Lee, have been returned to Malaya. They expect to sail from the States September 6. They will no doubt stop at Manila for several weeks for business in connection the two Philippine Conferences.

Mr. Arthur Isaac, our lay delegate to the General Conference, sailed May 24 for Malaya.

Mrs. T. W. Hinch, was one of two ladies representing foreign Y.W.C.A.'s chosen to meet H.M. Queen Elizabeth at the Bloomsbury Branch of the Y.W.C.A. at London, when the Queen broadcast a message on the occasion of the 85th anniversary of the Y.W.C.A. Mrs. Hinch is giving her full time to war work in connection with the Y.W.C.A.

Mrs. Elsie Lyne, of the staff of the Methodist Girls School, Singapore, has been assigned by the Department of Education to act as supervisor of music in the Singapore Schools during Mr. G. Williams leave of absence in England.

Mrs. W. H. Myers, now of Claremont, California, writes that her husband is making a remarkable recovery and expects to leave the sanatorium, where he has been undergoing treatment for tuberculosis since January 1939, about the first of June. The Rev. and Mrs. W. H. Myers came to Malaya in 1938 and were assigned to work in the Wesley Church and the Anglo Chinese School, Singapore, but had to return to California because of ill health before the end of the same year.

The Rev. M. T. Titus, of Budaun, U.P. India, writes how he enjoyed hearing the Radio Broadcast from the Wesley Church, Singapore, April 14, which was the evening that the Rev. Chew Hock Hin of the Paya Lebar Church, Singapore, and the united choirs of his church under the direction of Mr. Paul E. Thomas, took part in the service of worship.

In the magazine "The Fellowship" Dr. E. Stanley Jones tells of his recent experience in shooting a leopard near Sat Tal, India. This animal had been terrorizing the neighbourhood for some time and the people begged him to kill it. Finally consenting to attempt it he was fortunate in killing it at the first shot.

Mrs. (Dr.) J. S. Lee of Ipoh, since the death of her husband several years ago, has continued her loyal support of things Methodist in and about Ipoh. Her generous contribution helped very much to make possible the new church being built at the Tamil Settlement. She continues to keep her home on Gopeng Road almost opposite the Anglo Chinese Girls School.

The Rev. and Mrs. G. V. Summers are still in Madison, New Jersey, U.S.A., where Mr. Summers is attending the Drew Theological Seminary. He is hoping to be able to complete his work toward the Bachelor of Divinity degree provided he can remain in school until August. Richard, their youngest child, successfully underwent a series of operations last autumn and will begin the second series this spring and complete them early in July. There is a possibility of their returning to Malaya in July but bookings are very difficult to obtain and they may not come until November.

Mr. Lawrence Riggs, son of the late Dr. C. H. Riggs, of Burma, who has been in business in Southern California, has just been appointed to represent his Company for a period of five years in Buenos Aires, Argentina.

We read in The Indian Witness that Bishop J. R. Chitambar, following attendance at the General Conference of the Methodist Church, visited Canada for a week beginning May 13th. While there he addressed interdenominational Conferences which were arranged under the auspices of the Foreign Mission secretaries of the Canadian Churches.

The Rev. Dr. Allan MacRossie, educational director of the General Conference Commission on Courses of Study, died on March 2. An appreciation of the life of Dr. MacRossie is given on page 8.

The Rev. and Mrs. H. H. Peterson of Klang, Miss Mabel Marsh of Kuala Lumpur, and Miss Eva Nelson of Singapore, visited our Mission Station in Kuantan during the April School holidays. On April 23 Mr. Peterson gave a lecture to the Kuantan Indian Association on the subject, "The Present Needs in Malayan English Education." He was introduced by the Rev. S. M. Pandian, pastor of the Tamil Church and District Missionary, and Mr. Gurbachan Singh, on the staff of the Government English School, presided. On the evening of the 24th the Rev. Peterson preached in the Tamil Church.

Mrs. Paul Schmucker and son Jackie sailed for Sibu, Sarawak, Borneo, on May 4. She had been in Singapore for several weeks in order for Jackie to undergo an operation in the General Hospital. The Rev. Paul Schmucker reports that he made several trips to Kapit last month and that the new mission bungalow is rapidly nearing completion.

Mrs. Elizabeth Brewster, after fifty-three years in China, as a missionary of our church in Hinghwa and now on the 'retired' list, was sent to the General Conference for the seventh time by the Hinghwa Conference. "Mother" Brewster was seventy-eight years of age January 31. She visited in Malaya three years ago and spoke in a large number of our Chinese Churches using the Hinghwa dialect fluently.

The Rev. Don W. Holter, Ph.D., pastor of the Central Student Church, Manila, has been elected president of the Union Theological Seminary, Manila. Dr. Holter and his family are now in America on regular furlough after his first term of service in the Philippines. Dr. Holter is a graduate of Baker University and took his theological training at Garrett Biblical Institute and his doctorate from the University of Chicago, having majored in the field of Church History.

Bishop Charles E. Locke died at Santa Monica, California, on March 4. He was elected bishop in 1920 and served in the Philippine Islands for one quadrenium. He was retired in 1932 under the age rule. For a number of years following his retirement he scarcely missed a Sunday preaching in the churches of his state. One of the great events in his life came one Sunday two years ago when he preached in First Church, Los Angeles, in celebration of his sixtieth year in the ministry of the Methodist Church. He was known as one of the most eloquent and outstanding preachers of the church.

Mr. Au Yeong Kok Cheong, on the staff of the Anglo Chinese School, Ipoh, was united in marriage to Miss Fam Poh Yim on April 20. The Rev. T. Runyan officiated.

The Rev. Carlton Foss, according to his appointment at the Annual Conference, has given up the Associate Pastorate of the Wesley Church, Kuala Lumpur, and his position on the staff of the Methodist Boys School, to take up work on the staff of the Anglo Chinese School, Ipoh, and to be the Principal of Horley Hall. Mr. Foss arrived in Ipoh on May 6.

Mr. and Mrs. S. M. Siantoeri announce the birth of their second son in the Tapah hospital on April 29. Mr. Siantoeri is one of the missionaries of our Home Missionary Society and is stationed at the 15th Mile Station on the Pahang Road, Cameron Highlands.

The Rev. Burr Baughman of Malacca has been in the General Hospital, Malacca, with a severe recurrence of malaria, and Mr. L. Heimark of Penang likewise was ill most of the month of May with recurrent malarial attacks.

Mr. T. G. Abraham, B.A., senior master, Methodist Boys School, Medan, died on the 20 May at his home in Medan. Mr. Abraham was the younger brother of Mr. T. G. Thomas, B.A. of the Secondary School, Anglo Chinese School, Singapore. Mr. Thomas went over to Medan to attend to his brother's estate and make arrangements for Mr. Abraham's wife and four children.

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The Rev. and Mrs. Fred David announce the birth of a daughter, Indra, on April 10. Mr. David is pastor of the Penang Tamil Church and is on the Staff of the Secondary School of the Anglo Chinese School.

We learn indirectly through the Rotary Club of Ipoh that Mr. and Mrs. P. B. Bell will not be returning to Malaya. He had written to the Club early in May resigning from its membership and stated that he was at present in charge of the educational programme of 200 boys of the Civil Conversation Corps. Mr. and Mrs. Bell are living at Cowiche, Washington.

Dr. H. B. Amstutz was the preacher at the annual Cambridge Church Service of the Methodist Schools in Penang. The service was held in the new Chinese Church on Sunday evening, May 26. He also spoke in the chapel services of the Anglo Chinese Schools, Penang, Parit Buntar, Sitiawan, Ipoh and Malacca and the Lady Treacher Girls School in Taiping during the week of May 27. Mr. and Mrs. Amstutz spent most of the month of May at "The Nest", Maxwell's Hill, Taiping, and thus he was able to accept these invitations. Mrs. Amstutz spoke to Y.W.C.A. Committe members in Taiping and Malacca on May 29 and 31.

SINGAPORE CHINESE INTER-CHURCH CONCERT.

Under the Auspices of the Singapore Chinese Christian Inter-Church Union the 2nd Annual Choir Concert will be held at the Victoria Memorial Hall sometime in October this year. The gross proceeds will be divided equally between the China Relief Fund and the Malaya Patriotic Fund.

At the meeting held at the Foochow Church on March 30th, 1940 the following were elected:—

Chairman: Mr. Homer Cheng.

Vice-Chairman: Rev. Hong Keng & Rev. Paul S. H. Hang.

Hon. Chinese Secretary: Mr. Lin Wo Ling.

Hon. English Secretary: Mr. Tan Huat Seng.

Hon. Treasurer: Mr. Kho Khun Iau.

Hon. Asst. Treasurer: Mr. Phoa Hock Seng.

The Hon. Mr. Tay Lian Teck will direct the Choir.

All English correspondence to be addressed to the English Hon. Secretary:—Mr. Tan Huat Seng, c/o Municipal Electricity Department, Singapore.

CORRESSPONDENCE

Singapore, 27th April 1940

Mr. Paul E. Thomas,
Methodist Mission,
Singapore.

Dear Mr. Thomas:

Thank you for your letter of the 24th inst, together with cheque for $198.00., being this year's contribution from your Methodist Churches towards the work of our Society.

This comes as a very acceptable gift especially at this time and I write to express my own, as well as the Society's gratitude, for the thoughtfulness and help of the Methodist Churches in Malaya.

Yours sincerely,
E. TIPSON.
BRITISH & FOREIGN BIBLE SOCIETY,
Secretary.

EDITOR'S HEADACHE

Recently a Headmaster of a Mission School in Malaya married a Headmistress of a Girls School. On the same day a case came up before the Courts of Justice where a man who had kidnapped a girl was sentenced to a long term in gaol.

Reports of both events came to the desk of the Sub-editor of a local paper who wrote the headlines "Headmaster Marries Headmistress" and "Gaol for Girl Kidnapper" to go with the appropriate reports.

The headlines however got mixed up in the compositors room and, when the final proofs were placed before the sub-editor, he jumped off his chair with a howl, as he saw above the account of the wedding the legend, in thick large type, "Headmaster Marries Girls Kidnapper," "Gaol for Headmistress."

(Contributed)

Grin & Bear'em

In spite of all their tribulations the Czechs are not losing their humour. Here are three of the latest jokes circulating in Prague:—

The wood shortage in England is so great that the English are forced to make their clothes out of other materials, even from wool!

Which military aeroplanes use most petrol, the English or the Germany? The English, of course, because they make return flights while the German ones usually make only the single journey.

The Fueher has been deprived of his driving licence because he turned so sharply to the left that he broke his axis.

The difference between India and Germany is easily explained: In India one man fasts for all, whereas in Germany all fast for one.

—*The Malay Mail*

"When water becomes ice," said the professor, "what is the greatest change that takes place?"

"The price, sir."

A man went into a printer's and asked, "How do your envelopes run now?"

The salesman replied: "Sorry, sir, our envelopes do not run; they are stationery."

Sweet Sixteen: "Did you notice Jack's new mustache; it makes me laugh."

Seventeen: "Tickled me, too."

Nice Old Lady: "How old are you today, Fanny?"

Fanny: "Just fourteen."

N. O. L.: "When you're fourteen you should tell your mother everything."

Fanny: "Yes, but mother's so innocent I just can't bring myself to it."

"If you refuse me," he swore, "I shall die."

She refused him.

Sixty years later he died.

"Is this permanent wave guaranteed to be permanent?

"Why, yes, indeed. I'm sure you'll like it so much you'll come back soon for another.

"And why should we celebrate Washington's birthday more than mine?" asked the teacher.

"Because he never told a lie," piped up a little boy.

"No sah," said the elderly colored man to the visitor who asked if he had ever seen President Lincoln. "Ah used to 'member seein' Massa Lincoln; but since Ah j'ined de church, Ah doan 'member seein' him no mo'."

Father: "Is my son getting well grounded in languages?"

"I should put it even stronger than that," replied the private tutor. "I may say that he is actually stranded on them."

A man was giving some advice to his son. At the end of a rather stern lecture, he said: 'Now, my boy, do you understand perfectly what I mean?'

"Yes," replied the boy, "what it boils down to is this: If I do well, its because of heredity, and if I fail, it's my own fault."

Widow—"My husband was a grand lover."

Wife—"Mine is a grate lover—sits by the fire all day long."

A negro went to his pastor and handed him a letter to the Lord, which read: "Please send this old darky $50 right away." The pastor called together several of his friends and said: "This poor man has so much faith in the Lord. Let's take a collection for him." They contributed $42, which was sent to the petitioner.

Next day the negro gave the pastor another letter. This one ran: "Dear Lord, de nex' time you send dis darkey $50 don't send it through no parson—send it to me direct."

"Do you know what I think of married life?"

"Are you married?"

"Yes."

"Yes."

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United States Fire Insurance Co., New York, N.Y.	34,544,933.08
Westchester Fire Insurance Co., New York, N.Y.	18,007,269.21
Total.	U.S. $735,491,307.41

*These Companies write fire insurance business as well as marine insurance business in Malaya.

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YOUNG FU OF THE UPPER YANGTZE. by E. Foreman Lewis. **$2.40**
This book was awarded the John Newbery Medal for 1933 as "the most distinguished contribution to American Literature for children." On its publication in England the book was made the choice of the Junior Book Club. It is the story of a Chinese boy. He passes from surprise to surprise, adventure to adventure, and through his eyes the reader looks on the teeming life of China to-day. Profusely illustrated.

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